HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."—MATT. 24: 6.

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THE GOSPEL IN SOUTH AFRICA.

WONDERFUL MANIFESTATIONS OF THE SPIRIT GIVEN TO ELDERS AND INVESTIGATORS.

[PRESIDENT WARREN H. LYON writes to the First Presidency from Cape Colony, under date of September 6, 1904, the following interesting letter of experiences and conditions in that part of the mission field, which we have been permitted to use.—ED.]

The Spirit of the Lord has been poured out in a marvelous manner upon the Elders and Saints in South Africa during the past month. No baptisms have been performed, but several have obtained a testimony that the Prophet Joseph Smith was sent of God, and there will probably be some baptisms during the month of September.

As an illustration of how we are blessed, I will try to describe an experience of last week. I must confess first that I had never been blessed with a complete revelation that God lives, that the Bible is literally true, and that the Book of Mormon was translated by inspiration through a Prophet of God. I always had a quiet, peaceful trust in the Bible. I had compared the Book of Mormon with the Bible, until I could testify that if one is true the other must be, and therefore Joseph Smith was a Prophet of God. I had not realized that until I obtained revelations for myself, I was not sure I was a son of God. A noted infidel told me, as I bade him good-bye when I left home, that he hoped I would not tell anyone I knew a thing unless I really did. He is a man that takes my word on any matter but religion. I gave him my word of honor I would not. In Liverpool I told of this conversation,

and President Lyman said it was not necessary I should testify to anything unless I knew it. For thirteen months I have tried to teach the Gospel, and I have felt joy in portraying the beauty of the Gospel truths, for I can see the religions around me have nothing to compare with the Latter-day Saints' doctrines in the way of uplifting mankind. I felt my own unworthiness, and I hoped some better Elder would arrive before anyone wished baptism.

A number of really first-class people have become interested in the Gospel, and I have won a circle of friends who are as kind as possible to me. Among these is a man whose life is grandly Christian. He is an employer of eighty-five men, and has ten places of business in Cape Town. His word is as good as his bond throughout the city. He differed in everything from our doctrines. He professed to believe his Bible, and thought he believed it, but he could accept very little of it literally. He did not see that if He refused to take God's word, he, like a man who refuses to take the word of a fellow-man, shows by his very action that he has no faith in Him. Gradually he was led to believe that there was a deeper blessing to be had, and he made it a subject of constant prayer. His large sitting-room was given to us for a place of holding services, and he gathered his friends together to hear the marvelous story of the boy Prophet—a story which, like that of the Babe of Bethlehem, will never grow old. Last Thursday night, as we were holding our regular meeting, I testify that the Spirit of the Lord rested upon him to a wonderful degree, and he testified to those assembled that the anticipations of a lifetime were realized; that the Book of Mormon is true, and that Joseph Smith was a true Prophet. His Bible opened up as a living book, and he testified that he seemed to see himself in such passages as Isaiah xxix: 24: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." He knew the power of the Holy Spirit was resting upon him. I knew it was resting upon us both, and he knew how God had blessed me. I believe I realize why we were so blessed. It took a miracle of this kind to give me confidence enough to testify boldly that I was an authorized servant of God, filled with His Holy Spirit, sent to baptize for remission of sins, and capable of conferring upon worthy subjects the gift of the Holy Ghost. It was also an answer to my friend, which, beyond all his expectation or mine, revealed to him the truth of the Gospel. I have had dreams and visions which have assisted me to pass through awful struggles with "spiritual enemies in high places," and perfect myself a little so that the Lord could pour out His Spirit upon me. I hardly slept for two nights after, because Bible passages which I had memorized came to my mind in such rich perfection of beauty.

This is only one experience. I have others which space will not permit me to mention. Do not think I am exalting myself. I am afraid to do that lest God deprive me of my newly acquired strength. I only want you to realize how blessed we are. The other Elders are equally encouraged, and it seems as if the day of Pentecost has come to South Africa. Nine have been converted to the Gospel in East London, several baptisms are about to be performed at Port Elizabeth, and crowded meetings are held weekly at both Woodstock and Claremont, and there are indications of mid-week Bible and Book of Mormon classes being successfully held. I am also hopeful of soon

living without purse or scrip. I have told several so, and they have told me to eat with them as often as I wish, and one brother has been led by the Lord to say I may have a bed at his place. I need to do so, for it has been a hard, discouraging year. I have cooked my own food and cared for my room, and yet I believe it has cost me nearly twenty dollars a month since I arrived here. My money is nearly all gone, and yet I feel as if I am out here for a long mission. I have a little help that I can depend on from home and with the help of the Lord I am here until He manifests a willingness I should return. The other Elders are as poor in worldly goods as I am, but wonderfully rich in Spirit.

One well-educated Catholic read the Book of Mormon twice. He found it in the Belfast library. Would it not be wise for Elders to see that a copy is placed in every public library? This young man was a confirmed sceptic, but he is rejoicing now at the privilege of listening to Gospel truths. One lady, whose maiden name was Goddard, was born the day her uncle left Grahamstown for Utah with the Elders many years ago. She has become converted to the Gospel, and her friends think she has lost her judgment; but it makes no difference to her. She now lives at East London. Elder Griffiths is at East London, about as far away from here as Denver is from Salt Lake. Elder Simkins is at Port Elizabeth, six hundred and thirty-one miles from here, and two hundred miles perhaps from East London. You can see the scattered condition of the country, and the cities are separated by large tracts of uninhabited country. We are very thankful for the privilege of being here, and we pray the Lord will help us to use good judgment in our work.

OFFA.

AN OLD CHURCH LEGEND, TOLD BY WALTER M. WOLFE, IN THE "YOUNG WOMAN'S JOURNAL."

Toward the middle of the fourth century of the Christian era, when the armies of the eastern empire were gaining their best victories over the Teutons, a German soldier, named Offa, obtained great fame by his bravery in attacking the forces of Rome. He was a man of gigantic stature, fearless and strong. It was his boast that he had never been conquered, nor would he fight under a leader who had suffered defeat. So, when the tribe to which he belonged was beaten and decimated by the troops of Licinius, Offa renounced all allegiance to his fatherland and went to the new city of Constantinople. He presented himself before the emperor, and said that he had vowed to serve only the strongest; and, because the Romans were mightier than the Germans, he desired to enter the emperor's body guard. Now the younger Constantine was nothing loath to have so renowned a warrior about his person, and Offa became a member of the chosen legion and performed many deeds of valor.

After he had been in the royal service for many months the emperor gave a feast, and a number of the royal guards were stationed about the banqueting hall. And when the guests were flushed with wine, and revelry ran high, someone mentioned the name of the devil, at which the emperor turned pale and trembled. This was noticed by Offa, who wondered greatly, and when

he had opportunity he asked his master if the devil was one of whom he was afraid. And Constantine answered truly, and said that the devil had great power and he feared him much. So Offa told him that he had vowed to serve only the strongest, and that, if the devil was stronger than the emperor, the devil would he serve.

Now no man who really desires to enter the service of the evil one has hard work to find employment, and Offa was soon earning the devil's wages. He served Satan as faithfully as he had served his other masters. But one day the name of the Lord was spoken in the devil's presence. Now this name is forbidden to be uttered where the devils are, and Lucifer himself trembled, and was afraid. So Offa asked him how this could be if he was the strongest. And Satan told Offa that there was One mightier than he, who would one day conquer him and his armies. Then Offa bade the devil farewell, and said that he would seek the Lord Christ and Him only would he serve; but no one could tell him where the Lord might be found. At length, after many days, he was directed to a lonely monastery on the banks of the Danube, where there were holy men who could tell him, if anybody could, where he might find the object of his search.

So Offa went to the good monks and told his tale. They received him kindly, and informed him that the Lord whom he sought could be seen only by the good and the pure in heart, but that if he labored for the Christ, and prayed to Him constantly, he might some day see the Savior, and even live with Him. Then said Offa:

"And what must I do that I may obtain this great reward?"

The abbot of the monastery took him by the hand, and led him to the bank of the river and replied:

"See, Offa, the river is very wide and very fierce. Many times women and children, old people and sick come to the farther bank seeking to reach this church and to be blessed by the brethren, but on account of the floods they are unable to cross. Do thou, therefore, for the sake of the Lord Christ, build thee a hut here, and bear across upon thy shoulders such as have need. So thou shalt serve Christ. Only fast and pray. Be faithful and thou shalt have the desires of thy heart."

"Alas," said Offa, "I am a man of war. Never have I done such work as this, and as for prayer I know not how to pray unto one whom I cannot see. It is as though I were speaking to the empty wind. But because I believe what you tell me and would fain see the Lord, I will do even as you bid me. Peradventure may I obtain greater things than now I wot of."

So Offa built his hut and did even as the good monk told him. And as he prayed from day to day the Lord, whom he could not see, became real to him, and he loved the weak, the aged, and the little children whom he helped, until his whole life became one song of happiness. He forgot all his battles and his former masters and thought only of seeing the Savior and of working for Him.

Time rolled around and Offa was bent with the weight of more than four score years. His eyes grew dim, and it was hard for him to wrestle with the river floods, but still he kept on with his toil day after day, and still he hoped and prayed that he might see his Master in the flesh. At length one night,

after a hard day's labor, he lay down to rest upon his bed of rushes. He was so tired that he ached in every joint. He feared that he would never be able to cross the river again. And as he tossed in pain, he thought he heard a voice from the farther shore, calling "Offa! Offa!" He aroused himself and again he heard:

"Offa, good Offa, come and help me over!"

It was the voice of a little child, and the old man wondered that a child should be alone on that bank where only the wild beasts wandered after nightfall. A third time the voice called. Then Offa arose slowly, for he was stiff in his limbs and there was pain in his body, and he said to himself "I know not whether I shall be able to ford the river or no, but for the sake of the Lord Christ, and of the little child, I will try it for the last time."

So he slowly wandered to the northern shore and there he found a little child whom he put upon his shoulders. But it was no easy matter to return. The rocks cut his feet, and caused him to lose his balance, and the waves dashed about him and over his head. Even the little child, so light when he picked him up, kept increasing in weight, until he seemed that he bore a giant upon his back. Never could he reach land. But as his strength failed his heart went up in prayer, and at length he felt the shallows and he stood upon dry ground. And he reached to take the child and set him down. But as he did so, a bright light shone around, and, in place of the child, stood the Lord Christ, who said:

"Fear not, Offa, I am He whom thou lovest. Inasmuch as thou hast done it unto one of these little ones, thou hast done it unto me. I have heard thy prayers and they are answered. Henceforth men shall no longer call thee Offa, but thou art Christopheron (the Christ-bearer) and to-night thou shalt be with me in Paradise."

And in the morning when the monks came to call the old man, they found angels watching by the body.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 720.*)

AFTER Hepburn left Clackmanan this time, he went to a place called Oakley, where there was a branch of the Church. The town was wholly composed of miners, who at this time were on a strike for higher wages. As the strike had lasted for some time, they were hungry, irritable, and angry. Hepburn tried to incite them against the Saints, and especially against me if ever I should come to Oakley. He told them that they had burnt my effigy in Clackmanan, but advised them to burn me if I should come. I had sent word to the Saints previous to this that I was coming to pay them a visit, but now they wrote me not to come, as the miners had sworn that if I did I should not leave the town alive. I, however, had learned something of the nature of men, especially Scotchmen, who love a man that will face danger. I well knew that if I did not go it would stop the work in that place, for both

sinner and Saint would despise me, and consider the work of God as a thing not worth having. On the other hand, if I went and could get to speak to them, I had no doubt that it would do good. At the same time I wished to go, for the way they had taken to prevent me had stirred up my old Covenanter's blood, and made me more than ever determined that I should go. So I sent word that I should be at Oakley the next Sabbath.

When the time for the meeting came, I found that the house where I was to preach was filled to suffocation, and there were more on the outside than within. I told the Saints that this would not do, so if they would give me a chair, I would go out and preach in the middle of the village.

At this the women cried out: "They will kill you."

"No," I said, "do not be alarmed, not one soul of them will harm me."

So I shouldered my chair and went out into the crowd, the brethren following me. We came to a fine open place in the midst of the village, where I placed my chair and then stood upon it. The crowd gathered around and I opened the meeting with singing and prayer. God's good Spirit was with me, and I felt as calm as if the congregation had been wholly composed of Saints. I began by telling the people I had heard that Hepburn had been stirring them up against me and the Saints, and one fault he had against me was that I had been urging the people to leave Scotland.

"Now, my friends" I said, "I will give you the reason why I love old Scotland. It is the land of my fathers. Their blood was shed in defense of her freedom, when another power wished to bring her into bondage; also when a tyrant wished to dictate to our fathers how they should worship and serve their God. Again, with the Covenanters, their blood stained the heather on the mountains and glens of old Scotland. I love her soil, for the ashes of our fathers crumble there. Though I love my country, I hate the oppressors that now cause your wives and children to go hungry and barefooted, nothwithstanding all your toil. I have had to labor hard from my boyhood days, and I, like you, have felt the hard hands of the oppressors, who think more of their horses and dogs than they do of their fellow men. The first costs them something, the latter very little. When this is the case—and what working man does not know that it is—can you blame us for wishing to leave such a state of things, and go to a land where we can have a part of the soil and call it our own? to work for ourselves, and have no master but God. Can you blame us?"

"No, no, you are right" shouted the crowd.

I then took out my pocket Bible, handed it to the crowd, and asked them to pass it along so all might see that it was like their own, King James translation, so-called. When it was returned, I asked them if they could be angry with me for believing in that book? to which they cried out "No."

"Now friends," I said, "If the Bible is the Word of God to us, do you not think that it ought to be so plain that we poor workingmen can understand it when we read it? If we cannot, what use is it to the poor? Do the teachings of the parsons make it any plainer? No, for they seek to explain it to suit the different tenants of their different churches. Now, to show you how far they are wrong, I will mention one thing that most of them agree on, that is, infant baptism. I see a good many mothers around me, holding their

infants in their arms. Mothers, what do the parsons say about your infants? They say that you must get them sprinkled, or they will go to hell—because Adam sinned; and that there are millions of infants in hell now. Mothers, look on your little ones, and tell me if you believe it? No; you cannot. It might be possible to think such a thing of another's child, but of your own sweet, innocent one—*never*.

"Let me tell you plainly what I think about it: the doctrine is as false as hell, and those who teach it are in danger of going there unless they repent.

"If the doctrine were true, could we serve God because we loved Him? We might fear Him, and serve Him for fear, but not for love. Before the world was formed, Jesus Christ was appointed to come and restore to men all that they should lose through the fall, and no person will be punished for any sins other than his own. What do your infants lose by the fall? They die, but 'as in Adam all die, even so in Christ shall all be made alive.' God is the Father of our spirits, and nothing but our own sins can make them otherwise than pure. When we stand before the judgment seat of God, we will be judged for the deeds done in our bodies, whether good or evil. As infants understand no law, they are under no law, therefore under no condemnation. If they die in infancy, they go back to the presence of God, for Jesus said 'of such is the Kingdom of Heaven,' saved by the blood of Jesus Christ. Though they should die, they shall rise again, and when they do, who shall dare to lay anything to their charge?

"Now, then, mothers, you can love such a God, and serve Him because you love Him. Do this, and keep His commandments, and you will go where they go, and receive them again to your arms, never more to part. Do you believe this? I believe you do. Fathers and mothers, may the God of Israel bless you. Amen."

When I came down from the chair, if I had permitted it, the crowd would have carried me home on their shoulders.

[TO BE CONTINUED.]

"PROPHECY in many instances is progressive, and is not fulfilled entirely at one time or period of time, hence we should not become skeptical in relation to those matters because their accuracy is not demonstrated at once, and in the manner we expected. While we may not be increasing in numbers as fast at we could desire, the principles of truth that we believe in are spreading in the earth more rapidly than we conceive of. Twenty-five years ago scientists were materialists, but now they recognize the fact that matter would be as nothing without the spirit. The great scientist, Dr. Dewey, said on one occasion that he could not conceive of any God but a personal being. This statement shows a wonderful change among thinking men. The unfolding of science and invention is but revelation from God. I do not believe that we here in Utah possess all the truth, but that many in all parts of the earth are receiving inspiration from on high. While there are distinctions, all law is the law of God, and all things are spiritual. When we violate a law, the wisest thing is that we should suffer for it, that we may learn what laws exist."—ELDER MOSIAH HALL, in the *Logan Journal*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 17, 1904.

EDITORIAL

THE SCOTTISH CHURCH CASE.

THE Scottish Church case is far from being settled, and the two parties to the controversy seem farther than ever from being able to come to an amicable adjustment of the trouble. The judgment of the House of Lords gave the whole property in dispute to the Free Church, but leaders of the United Free Church have repeatedly declared that they "will resist the giving up of a single stick or stone of the property, and contest each case inch by inch in the courts of law." Conferences between the two factions have been held, but to no avail. The spirit which prevailed in one of these meetings may be determined by the utterance of one who took part. At its close it is reported that he said: "For the next generation there will likely be litigation that will cause a feeling of bitterness among people who should be friends."

A Scotch paper recently commented on the case as follows:

"The whole situation is very much to be deplored, as a continuation of strife, envy, and bitterness will necessarily have a detrimental effect on the religion of the land. The indifferent, the careless, the profane will be strengthened in their opposition to religion when they see professing Churches hating one another, and quarrelling over questions which might, had a better spirit been shown, have been settled in a brotherly way."

The Latter-day Saints have no part in the quarrels of the various religious sects of Christendom. They would much rather see them live in peace and love, thus carrying out Christ's injunction to all who profess His name; but they take exception to the statements of many people who claim that two religious bodies may quarrel with each other, such as the two Scottish churches are now doing, and still both remain parts of the great Church of Christ.

Such a condition is impossible. God is not the author of confusion. Either one or the other is wrong, or they both are wrong—they cannot both be right. "A house divided against itself shall not stand," said Christ; and the Apostle Paul taught that the members of the Church of Christ should "speak the same thing," that "there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"—hardly the condition of the Scottish churches at present. Paul, speaking further on the unity of the Church and the Spirit which binds every member into one body,

says: "By one Spirit are we baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been made to drink into one Spirit."

This Spirit which permeates the Church of Christ, and imparts of its gifts to every member thereof may be known by its fruits. Among these, according to the authority of Paul, are "love, joy, peace, long-suffering, gentleness, meekness, temperance: against such there is no law"—and, therefore, Acts of Parliament or rulings of the House of Lords, can never abrogate the law of the Lord written within the hearts of the Saints of God. They are above the need of such laws to settle their difficulties. The sects of the day, notwithstanding their professions of union on the vital principles of Christianity, must show a more practical demonstration of that unity before they can claim to belong to that Church about which we read in the Scriptures.

AN IMPERFECT DEFINITION.

"WHAT is meant by the Church of Christ?" is a question replied to by a minister of the "New Church" in a recent issue of the *Obin Times*, as follows:

"Christ is the Incarnate God—the only God of heaven and earth—the LORD; and the Lord's 'Universal Church' consists of all those throughout the universe who acknowledge God and shun evils as sins against Him. But the 'Specific Church,' or the Church in a 'specific sense,' only exists where He is known to be the Incarnate God; where the Holy Scriptures which testify of Him are read and understood; where the laws are kept by which He overcomes evil and establishes the good derived from Him; and thus, where men repent of their sins, unite faith to charity, and follow their Lord."

The first part of this definition is peculiar in its advocacy of the two churches: the "Universal Church" and the "Specific Church." It might be well to know whether salvation can be obtained by a membership in the "Universal" division, as well as in the "Specific," but the writer does not say. However, if we remember rightly, the Scriptures teach that there is but "one Lord, one faith, one baptism," and therefore there can be no such subdivision as is here indicated.

The latter part of the definition is not bad as far as it goes; but it is incomplete, or rather, it is not definite enough for one who might be seeking after the Church of Christ. A careful study of that Church as it existed in the days of Christ and the Apostles will show that it had a number of distinctive features, which stand out so prominently that no one need mistake a false church for the genuine. Among the most prominent of these outward signs of the true Church might be named the following:

Members of the Church were admitted as such only by an obedience to the laws and ordinances of the Gospel, which were faith in the Lord Jesus Christ, repentance from sin, baptism in water for the remission of sins, and a reception of the Holy Ghost by the laying on of hands.

Every person who administered in the ordinances of the Gospel had divine authority from God to do so.

Signs and blessings followed those who believed the Gospel and rendered obedience to its teachings.

The members of the Church were one in mind and purpose—they loved each other.

Apostles and prophets stood at the head of the Church and directed it by the revelations of God to them.

The members of the Church were persecuted, hated by other religionists, and spoken evil about—and this condition was promised them as long as wickedness reigned in the earth.

These are some of the most distinctive marks of the ancient Church of Christ, and ought to be found in every church to-day that makes claims to being such an organization. These sentences are therefore respectfully added to the foregoing definition to make it a little clearer and more complete.

N. A.

We recommend every Elder in the mission to read the beautiful poem "Westward," which we print in this issue of the Star, but we would also warn them not to let it make them too homesick.

Appointments.—Elder Briant Stringham is appointed to preside over the Bristol, and Elder John W. Gailey over the Sheffield conference.

Releases.—Elder Albert F. Dixon of the Grimsby conference is honorably released to return home November 19th, 1904, per s.s. *Bohemian*. The following Elders have been honorably released to return home November 26th, 1904, per s.s. *Canadian*: President William Moss, Sheffield conference; Alexander Gregson, Liverpool conference; John H. Barlow Jr., and Edwin Cox, London conference; Henry Hone, Birmingham conference; President Joseph Ogden, Mark Cook, Lot Russon, Jr., and Joseph N. Hutchings, Bristol conference. Elder George F. Evans of the Birmingham conference is honorably released to return at his pleasure.

The semi-annual Newcastle conference will be held in the Park Hall, Toward Road, Sunderland, on Sunday, November 20, 1904, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

President Aaron Call writes from Nottingham that the total baptisms for October in the conference were twelve souls.

President J. Wilford Booth of the Turkish mission writes from Constantinople, under date of November 4, 1904, that he has arrived in that city safely, after a tour of Asia Minor. He was not permitted to call on the people who were so anxious to see a Latter-day Saint Elder, because when within about an hour's ride of the village, he was arrested and held a prisoner for fifty hours, after which he was sent back. His case is now in the hands of the consul and vice consul, who promise to bring the offending officials to terms. We have at hand an interesting report of President Booth's tour which we will present next week.

President Heber J. Burgon writes from Belfast under date of November 14, 1904:

"Our efforts here are being rewarded with success. Of late we have been devoting considerable time in working with the people in and around the village of Lisnod, six miles out from Belfast, in County Down. Several of them have become greatly concerned about our message, so much so that a few have had courage sufficient to come forth and accept the truth. Others have expressed a desire to number themselves with the Saints.

"The work is moving on apace in Belfast. The attendance at our meetings is on the increase. For some time we missed the faces of those who recently emigrated to Zion, but the chairs left vacant have now been taken by newly made converts.

"Saturday evening last there were six baptisms at the Ormean baths. Two of the applicants were from Lisnod, the other four from Belfast. Elder George W. Tolley officiated."

Elder J. Hamilton Freebairn sends us the following from London:

"On the evening of October 15, 1904, President Heber J. Grant, in company with some of the Elders of the London conference, held four successful street meetings in the city of London. At the close of one of their meetings, a gentleman came forward and introduced himself as the secretary of the society known as 'The Peoples Own,' of the Baptist church. He stated that he was very much interested in our teachings, and that he had never heard the Gospel taught so plainly before, and he would like very much if one of our number would come and preach in their church on November 13. Of course this invitation was kindly accepted, and on Sunday last President Jesse W. Hoopes of the London conference addressed the congregation for thirty-five minutes. He expounded the Scriptures with power, and put forth the principles of the Gospel in a clear and concise manner, and to the convincing of the honest in heart. We were also favored with three quartets, rendered by the Tout family and Brother Willard Andelin. The chairman then arose and proposed a vote of thanks for those who had so kindly taken part, stating that he was highly elated with the remarks, and that surely they had had a spiritual feast as well as a musical treat. If, said he, they could have such talent as this, it would not be long before they would have their church filled to overflowing. Then President Hoopes was requested by the chairman to announce what denomination he represented. This he cheerfully did, and a cloud seemed to come over a few of their countenances when they learned he was a Latter-day Saint. We feel that the work is progressing in this part of the Lord's vineyard, and that it will not be very long before the seeds that have been sown in the past will bring forth fruit. We have many investigators, and their homes are always open to us."

THE NORWICH CONFERENCE.

The Norwich semi-annual conference was held Sunday, November 13th, 1904, in the Gordon Hall, Duke Street. Three meetings were held during the day. President Heber J. Grant of the European mission, and all the traveling Elders of the Norwich conference were present.

At the morning session President Darwin R. Harris expressed his gratitude

to our Heavenly Father for the good condition of the conference, and felt very much encouraged over the congenial spirit which characterized the Elders. The general authorities of the Church, President Heber J. Grant and all the traveling Elders were unanimously sustained. Elders Bushman and Christiansen then bore strong testimonies of the divinity of their message, after which a double quartet, composed of Elders, rendered "Scatter Seeds of Kindness."

President Grant then addressed the congregation, expressing his pleasure in meeting with the Saints in general conference. He reported his visit to Germany and Scandinavia, and briefly touched upon the condition of the British mission. Exhorted the Saints to live their religion, and said that in so doing they were entitled to the Spirit of God.

In the afternoon meeting Elders Webb and Downs spoke for a few moments testifying to the truthfulness of the Gospel of Jesus Christ. The double quartet then rendered, "Sowing."

President Grant referred to the testimony given the world by the sufferings, persecutions, illegal imprisonment, and sometimes the very lives of the Elders of the Church of Jesus Christ of Latter-day Saints.

Elders Boyce and West were the first speakers in the evening session. They both felt grateful for their testimony of the Gospel, and rejoiced in bearing the same. "School Thy Feelings," was then rendered by the Elders' quartet.

President Grant said the first necessary step to take was a deep and sincere belief in the authenticity of the Bible. This belief, he said, would lead to an obedience to the commandments of God. The absurdity of a mere profession of belief was ably shown. The speaker concluded by bearing a very powerful and impressive testimony of the gifts and blessings of the Church of Christ, and of the divine mission of the Prophet Joseph Smith.

The Elders and President Grant assembled in counsel meeting Saturday evening, when timely instruction and advice was given.

ALBERT L. HOLMAN, Clerk of Conference.

ON REMEMBERING THE ARTICLES OF FAITH.

BY ELDER ARTHUR PRICE.

THERE is no living thing entirely without ability to learn. Learning is remembering, and is difficult only when sections of the whole thing to be learned have no connection one with another. Anything is learned easily if a simple method is adopted.

In learning for repetition a parrot-like system should be avoided. The whole should be divided into parts, and each part closely associated with that which precedes or succeeds it, so that the middle can be remembered just as well as the commencement or the termination. When children recite, how often they arrive at an unfamiliar portion, and are at a loss to proceed; but given a key word, they speed along as with the first verse.

While learning the thirteen Articles of Faith, this same inability to locate the correct place of each has been noticed; as with the children, so with the

older ones—given a key, the mind proceeds with ease. Each of the thirteen articles treats of certain principles, different from those forming the twelve. Upon reference to them it will be noticed that the first treats of the Godhead, the fourth of the first principles, the ninth of revelation, the tenth of gathering, and the thirteenth of honesty. If each article can be represented by a word which will indicate its contents, and the thirteen words can be formed into an easily learned sentence having a close association with the whole of the articles, their remembrance and proper location will be easy. A key sentence can be obtained as follows: "God punishes, saves; first—calls, organizes, gives, reveals, teaches, gathers; claims subjection, honesty." By this aid any one article can be located immediately from another. The whole can be repeated backwards, forwards, or from the centre each way, because the article is condensed into a word, and the word is connected in the mind with one before or after.

This method has been tried in one of the Sunday schools in the British mission and found satisfactory. If it is considered useful by another, the words might be written opposite each Article of Faith as a help to the memory until their association is fixed in the mind.

A quiet repetition of the Articles of Faith, warmed by the Spirit of the Lord, carries with it a conviction of their worth when practised, and as they are the Gospel of Jesus Christ in brief, it is essential that every Latter-day Saint should be acquainted with the contents of each of them for ready delivery when questioned.

LESSONS FROM THE JAPANESE.

Major-Surgeon Louis L. Seaman, in an address before the International Congress of Military Surgeons, held at St. Louis, October 12th, gave some very interesting facts regarding the subject of health and hygiene in the Japanese army. Dr. Seaman had just returned from the Far East, where he inspected the Japanese military medical service. He made five unsuccessful attempts to get into Port Arthur. The lessons on hygiene and health which the civilization of the West may learn from the Japanese, are applicable either in times of peace or of war. In describing the work of the army medical corps Dr. Seaman says, as told in the *Literary Digest* for October 29th:

"The medical officer is omnipresent. You will find him in countless places where in an American or British army he has no place. He is as much at the front as in the rear. He is with the first screen of scouts with his microscope and chemicals, testing and labeling wells so that the army to follow shall drink no contaminated water. When the scouts reach a town, he immediately institutes a thorough examination of its sanitary condition, and if contagion or infection is found he quarantines and places a guard round the dangerous district. Notices are posted so that the approaching column is warned and no soldiers are billeted where danger exists. Microscopic blood tests are made in all fever cases—and bacteriological experts, fully equipped, form part of the staff of every divisional headquarters.

"The medical officer also accompanies foraging parties, and with the commissariat officers, samples the various food, fruits, and vegetables sold by the

natives along the line of march long before the arrival of the army. If the food is tainted or the fruit overripe, or the water requires boiling, notice is posted to that effect, and such is the respect and discipline of every soldier from commanding officer to the file in the ranks that obedience to its order is absolute.

"The medical officer is also found in camp, lecturing the men on sanitation and the hundred and one details of personal hygiene, how to cook—to eat—and when not to drink—to bathe and even to the direction of the paring and cleansing of the finger-nails to prevent danger from bacteria. Long before the outbreak of hostilities he was with the advance agents of the army, testing provisions that were being collected for troops that were to follow, and as a consequence of these precautions, he is not found treating thousands of cases of intestinal diseases, diarrhœas, or dysenteries, contagion, and fevers that follow improper subsistence and neglected sanitation—diseases that have brought more campaigns to disastrous terminations than the stratagies of opposing generals or the bullets of their followers."

CURRENT COMMENT.

A CHINESE SAYING.

When the sword is rusty, the plow bright, the prisons empty, the granaries full, the steps of the temple worn down, and those of the law-courts grass-grown; when doctors go afoot, the bakers on horseback, and the men of letters drive in their own carriages, then the empire is well governed.

UTAH A PUZZLE.

Utah is one of the four states in America where there have been no lynchings during the past three years. The New York Sun confesses that "Utah is a puzzle to us," and the *Deseret News* comments on the matter as follows:

"There have been 33 lynchings in Wyoming since 1885, and 21 in Idaho. The clean record cannot be accounted for on the ground that there are no negroes in Utah, for they are by no means uncommon in the largest cities of this state; and so the *Sun* cannot understand it; it is a puzzle. How would it be to accept that fact as a testimony to the loyal, law-abiding character of the greater part of the people living here, as well as to the refining influence of the religious teachings here given? Is there any objection to the explanation, except the old prejudiced one anciently expressed in the question: 'Can there any good thing come out of Nazareth?'"

THE DOOR OF THE KINGDOM.

A writer in a recent number of *Church Bells*, a Church of England periodical, speaking of Peter's discourse to the Jews on the day of Pentecost, makes some comments which appear very much like the doctrines taught by the Latter-day Saints. He says:

"Those Jewish crowds accepted the rebuke with patience and with penitence; they were pricked in the heart (ver. 37), and said to Peter and his companions, 'Brethren, what shall we do?' Peter replied, 'Repent, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost.' Three thousand

accepted the terms at once. Three thousand penitent Jews baptized in one day, at Peter's exhortation! A notable draught, indeed, at the first cast of the Gospel net! But surely, it was much more than that. If Peter's terms with those conscience-stricken Jews—'Repent and be baptized'—were approved by Heaven then, as it seems they were, they are equally good now, nay, they are good for all time. No Bishop or Archbishop, no Patriarch or Pope, would dare to deny that any penitent Jew might rightly be admitted to Holy baptism and all its privileges. If so, then Peter did on that day open the door of the Kingdom of Heaven (St. John iii. 5) to his nation for all time. He turned one key in its wards, and threw open the door, which neither he nor any man could afterwards close."

THE SAINTS IN GRANDE ROUNDE VALLEY.

UNDER date of October 30th, 1904, a correspondent of the *Deseret News* writes as follows from La Grande, Oregon:

"Immigration continues. Every few days families arrive here. The Saints are doing exceedingly well. With few exceptions those having bought land on time have made all payments due to date and the general condition of the people is very good.

"The fruit crop is exceptionally heavy. We have perhaps the best crop of winter apples that has been harvested in this section for many years. Mr. Carbine, formerly of Parker, Idaho, will harvest near ten thousand boxes of very choice apples. He contemplates shipping to the New York market, where he expects to get the highest possible price, as the Oregon apple has a famous record there and is in great demand. There will be near five hundred carloads shipped from here this fall.

"A rather novel feature was employed by the Relief Society last week to raise funds to buy wheat. The stake presidency of the society set a day and the ladies turned out *en masse* and picked apples. It is said that as much as $10 was earned in one single orchard. Sister Schofield, the stake superintendent, has made a wonderful success of this association, and it may be said that it is second to none in the Church.

"Last week the stake presidency of the Young Ladies Mutual Improvement association held a fair from which was realized about $300 for their stake fund.

"At our last stake Priesthood meeting the presidency of the High Priests' quorum was called to oversee missionary work in this vicinity. A call has been made of the Bishops to provide young men who will devote their time during the next three months to missionary work, not in a ward capacity, but as Elders traveling in the world. Calls have been made of the stake presidency to send out men, and our friends desire to hear our doctrines explained. A systematic system of missionary labor will be employed and school-houses, halls, etc., used and we anticipate great good being done. All these things indicate that the Union stake is alive and is fast becoming a big body. It is simply marvelous to comtemplate the increase of members and strength as manifest here during the last three years. President Nibly has just returned from Europe and says that in all his travels he has not seen anything to equal the beauty and thrift as everywhere manifest in Grande Rounde valley."

WESTWARD.

Beyond the murky rim of hills
Where fading city sunset's glow,
To-night a robin swings and trills
In one tall cottonwood I know;
The shadows flung from branch and stem
Along a yellow sand-bar rest—
I shut my eyes to dream of them,
Here in my window, looking west.

The shadows lengthen on the sand;
The log-built barn across the way
Throws wide its doors on either hand,
Beneath the rafters piled with hay;
The palings of the gray corral
Glimmer and waver in that light,
Above the sleepy, brown canal,
Out yonder on the ranch to-night.

Far off that sunset glory sleeps
On level bench-lands golden brown,
Where browsing slow along the steeps
One after one the cows come down;
And on their homeward pilgrimage
Each trampling hoof and horny crest
Shakes perfume from the tufted sage—
Oh, far faint incense of the west!

To-night, I know, beyond the rim
Where all my prairie sunsets fade,
God's far white mountains look to Him
Clad in His glory, unafraid;
The solemn light on peak and scaur,
The clear, still depths of cloudless air,
The trembling silver of a star—
What would I give to see them there?

The mountains call me back to lay
My weakness on their boundless might;
The canyons call me home to pray
In silent, stainless shrines to-night;
Yet here in dusty mart and street
I shut mine ears against their call—
Content to find my exile sweet
With love that recompenses all.

MABBLE EARLE.—In *Youth's Companion.*

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